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The Ohio Independent Baptist

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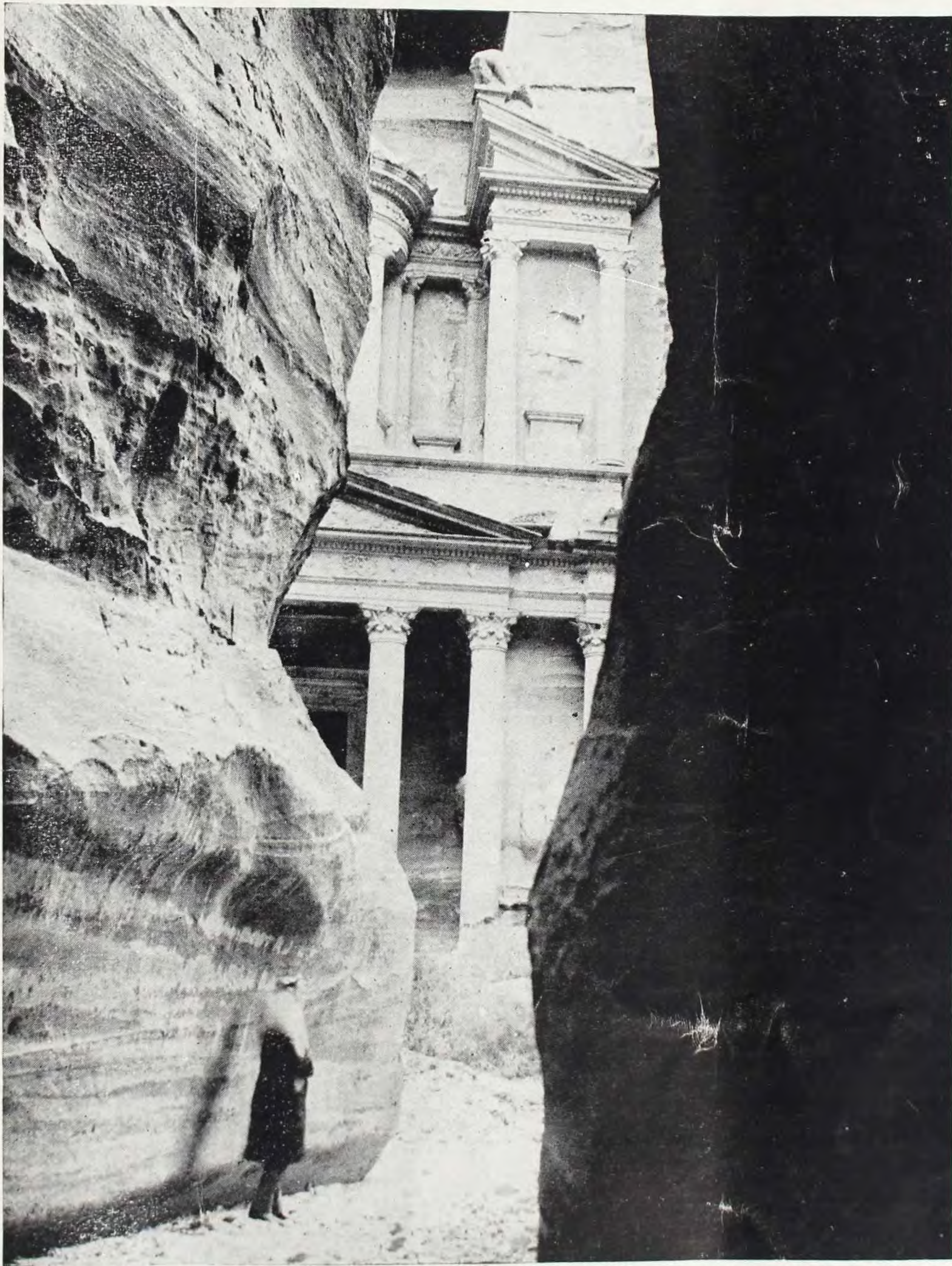
# THE OHIO INDEPENDENT BAPTIST

VOLUME XXXII

MARCH 1960

Number 5

## ENTRANCE TO ANCIENT PETRA IN EDMOM



Picture furnished by The Biblical Research Society

"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock."—Obadiah 3

These ruins testify to the truth of God's Word. National pride still leads to a fall.



# Editorially Speaking

## WHO ARE THE REGULAR BAPTISTS?

(This editorial has been put into a tract and can be ordered from the editor (see address on p. 3) for cost price of 27c a dozen, \$2.10 a 100. Prompt orders will encourage the printing of other tracts on Salvation, Baptism, etc.)

Twenty million Baptists in America is an amazing number, but it is almost as amazing that there should be so many kinds of Baptists! Why are there so many slightly or greatly differing conventions and associations, and who are these folks who call themselves Regular Baptists?

A short article cannot explain all the differences, but we can say that all Baptists agree that only the local church is ordained in Scripture. This leads to their doctrine of the independency of the local church and makes it easy for a church to unite with or leave a man-made association at will. Some of the older conventions are losing sight of that truth and beginning to call it schism and even illegal to leave an association once it has been entered; but even they still profess to believe the historic doctrine of local independency. Our General and state associations of Regular Baptists hold so strongly to the doctrine that they insist it is not schism for a church to leave our associations, not to mention others that we have ourselves left. Our association is not the Body of Christ, and so it cannot be schism to leave it. We may think it unwise for a Gospel Church to cut itself off from fellowship with like-minded churches, and so we have loosely knit associations; but we insist that churches are under only one Head, Jesus Christ, and must therefore be free from any human dictatorship.

### IS THAT REGULAR BAPTIST DOCTRINE?

Yes, or we would not have taken that name. We chose it in preference to Independent Baptists or Fundamental Baptists (although often called both), because we hold to the regular Baptist doctrines that can be traced back 450 years and from thence through the shadows of the Dark Ages to the New Testament. On p. 31 of *A Short History of the Baptists* we read, "Simple in organization and democratic in government, the New Testament churches were independent of each other in their internal affairs." In 1770 the Warren Association in New England plainly stated that "no complaint should ever be received by the Association against any particular Church that was not of the Association." (History of The Baptists by Armitage). Hiscox said in his famous *New Directory of Baptist Churches* (p. 335): "An Association is a voluntary society formed and maintained for mutual help among the churches associated, and for the religious welfare of the field it occupies. It is of human, not of divine authority; . . . No Church is under obligation to affiliate with it; and any connected Church can withdraw co-operation, at any time, for any reasons which seem to itself sufficient, without prejudice to either its evangelical or its denominational reputation and standing."

We are not "funny-mentalists," as our enemies have sneered. We are Fundamentalists for the very reason that we stand for the foundation truths of the Bible and believe in practicing and defending them. If we seem to be contentious, it is only because in these days of ecclesiastical overlordship and of worldliness and unbelief, it is necessary to speak out in defense of the true Christian faith. We may not be the only regular Baptists, but we are REGULAR!

### WHAT WE STAND FOR

When we even oppose Baptist overlordship, it is evident that we agree with all other Baptists in our stand for soul liberty and separation of church and state. America has largely Baptists and Quakers to thank for the First Amendment to our Constitution that guarantees our religious freedom. Maryland Catholics only joined in the demand because they feared the great Protestant majority of that day might bring some other church than their own into union with the state. Catholics have no right to claim credit for our separation of church and state, for they only call that a necessary concession while they are in the minority. In their parochial schools they openly teach that the ideal state is one in which the Catholic church is the State

Church. Baptists are sincere in their stand and have died by the millions to secure full religious liberty for all.

However, Regular Baptists believe in all New Testament doctrines, for otherwise religious liberty becomes license. That is why we parted company with the American Baptist Convention in 1932. That organization would not promise to send out only such missionaries as believed in the Virgin Birth of Christ, nor would they demand a simple confession of faith from their elected or hired officials or schools. In 1932 half of their seminaries had become practically apostate and three-fourths of their colleges. So, after years of protest, our churches withdrew and formed a fellowship on the firm basis of the historic Baptist faith. We could do nothing else, for II Cor. 6:14 commanded us: "Be not equally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

### A BRIEF CONFESSION

We believe that the Bible as originally written was verbally inspired of God and has truth without any admixture of error as its matter; that the one true God exists in three Persons, Father, Son, and Holy Spirit; that the Son came to earth and was born as true Man by the Virgin Birth and yet ever continues to be true God; that the Holy Spirit is as truly personal as the Father and the Son; that creation was direct and not by evolution; that there is a personal Devil who was the first to fall from a holy estate and who has led mankind astray; that man voluntarily fell into sin and so is without excuse; that salvation must be by grace alone through faith in the atoning and justifying death of Christ; that Christ arose bodily and is now seated in heaven as our only Priest and Mediator; that the new birth is an instantaneous work of the Holy Spirit and not the slow product of religious education; that the local church is a congregation of immersed believers voluntarily associated to carry out the commands of Christ, its only Head; that the truly born again are eternally kept by the Father and the Son; that there is an endless hell for the wicked, even as there is an endless heavenly bliss for the saved; and that Christ must first return before the Kingdom can be established.

For a full copy of our confession of faith, write to The Ohio Independent Baptist, 586 Maple Street, Fostoria, Ohio. Another and larger source of information is the General Association of Regular Baptist Churches, Suite 848, 608 S. Dearborn, Chicago 5, Ill. They have many free leaflets on the subject.

### ARE WE TOO SEPARATISTIC?

Many people who agree with us in a general way wonder why we oppose the National and World councils and often refuse to support inter-denominational meetings and revivals. Do we suppose that only Baptists will go to heaven?

No, Baptists have always taught that all saved people will go to heaven. They also teach that the ideal would be a united, Bible-centered Christendom. That is what they mean when they say, "We believe the Bible to be the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions shall be tried." The trouble is that most denominations take the Bible *plus* human tradition—such as infant sprinkling. Most of them have also allowed modern doubt and higher criticism to come in and turn the Bible into an evolutionary book of human religious ideas. They no longer consider it the inspired revelation of Divine Truth.

Some of our churches may co-operate with some union meetings, while others do not, for the simple reason that they are self-governing; but they all agree that they should

(Continued on page 20)



## ROAMINGS OF THE EDITOR

What a wonderful winter it has been for a travelling preacher! Never enough snow to stop him until Feb. 20th, and the promise is clear roads to Midview tomorrow. Maybe Old Man Winter has mistaken Pike's Peak for the North Pole and thinks Texas is Greenland! Jan. 24th we had to drive almost to Akron to find any snow and then only a little. It was a beautiful day and we had a wonderful time with Pastor Don Lewis and his members. The attendance at this church in southwest Akron is definitely coming up and they are already talking of getting the superstructure up on this basement church. The spirit of love and co-operation seemed exceptionally good.

The last day of January found us at the Faith Baptist Church, where Pastor Frank Coleman is doing a real work of training his people. The labor union building they meet in used to be a funeral chapel and so is very well adapted for the church, since it has many rooms that can be used for Sunday school and a large parking lot too. However, they are looking and praying for a good location to build. And by the way—those who think only a young pastor can attract young people should visit this church where a pastor well into his seventies has a loyal group of young people. About 20% of the congregation were in the Junior and Senior High age, and all so very well behaved.

Feb. 7th was rather winterish, we will confess, but it was spiritually warm at the First Baptist Church of Rittman, where Pastor Jay Wheeling has been doing a good work for about seven years, if we remember right. The men of the church are redecorating the large auditorium and remodelling the entrance and foyer and making it very attractive indeed.

Our next appointment was at the Ambrose Baptist Church near Fayette. Brother Leonard Swanson had just closed his work the Sunday before to help a new work in the suburbs of Chicago get on its feet. We were there Saturday evening for a "Sweet-heart Banquet" put on by the Young Married People's Class to help interest more young couples. However, with cold weather and "colds" it did not seem to work out that

way; but the regular members had a good time. We gave devotions on a higher love—the Love of Christ.

The Sunday services both morning and evening were good for a country church. It is one of four country churches along a ten mile stretch of road and so the group is necessarily small; but they are loyal, and that is what counts. We had 52 in the morning, down some because of colds, and about 35 at night. Some of our mission pastors would rejoice if they had that many out.

### FLASH ON THE HOME

The Copley Township Board of Zoning Appeals has granted the Trustees of Home and Camp permission to purchase the Firestone mansion, 2868 West Market Street, Akron 13, Ohio for the purpose of operating a Home for the Aged.

Much time has been consumed in legal problems, so that now we have little time to raise the necessary funds. To consummate the transaction, \$30,000.00 will be needed in the next three months. Your continued prayer interest and financial support will see us through.

Plans are being formulated regarding entrance requirements, costs, etc., and the O. I. B. pastors will be appraised of all developments.

Then there is another attraction for any preacher who likes to fly, for Deacon George Barnes has a four passenger Cessna and just loves to fly to Camp Patmos, state and national conferences, etc. The editor had boasted of fearlessness in storms, but did not know he was going to be challenged to prove it 3,500 feet up in the air that afternoon! Brethren, that is different! We'll take a semi-tornado on the ground after this any time to hanging in a basket in the air. Six days later we still shiver every time we think of it. And yet some preachers would like that, we are sure.

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# THE BOUNDS OF FELLOWSHIP

By Pastor Edward Morrell, Jr., Bible Baptist Church, Bedford, Ohio

## DEFINITION

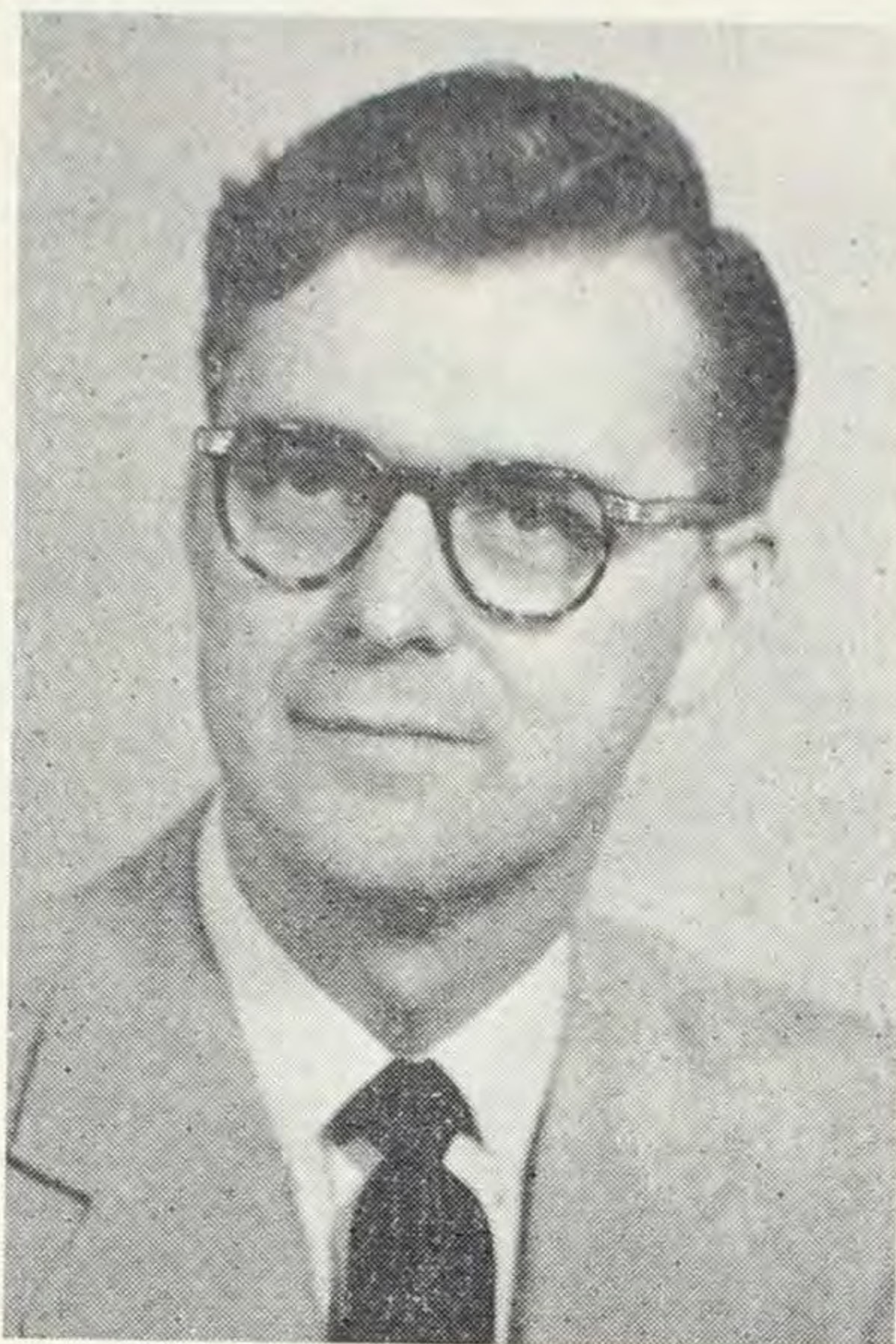
Fellowship is a tender word. It expresses "association" that denotes "joint interest or feeling." It differs from "union" in that there need be no organic bond; but compares favorably with the same in that "agreement between parts" is a necessary corollary to congenial "society." The O.T. sage conveys such weighty wisdom in his rhetorical question, "Can two walk together except they be agreed?"

Since a degree of unity or agreement should be embodied in any basis of voluntary "communion," there must be, of necessity, an authoritative guide by which men determine their course of action in spiritual "intimacies." As fundamentalists we adhere tenaciously to the Word of God as our only rule of faith and practice, and it is to the Word that we must appeal for direction in matters as vital as Christian fellowship (all quotes are from Webster's dictionary).

## DELINEATION

In its broadest sense, there is a positional fellowship among believers regardless of ecclesiastical alliance, denominational persuasion, or personal prejudices. The Apostle John writes, "If . . . IN THE LIGHT as He is in the LIGHT . . . we have fellowship." Jesus, of course, said, "I AM THE LIGHT" and as many as are "IN HIM" enjoy not only a "fellowship," but a oneness that none can deny.

The Bible speaks of practice or workable fellowship too. This is possible only to the extent that we WALK IN THE LIGHT. Not only does this refer to fellowship with HIM but deals with the fellowship of men "one with another." Tragic as it may seem, there are always God's antonyms. The opposite of LIGHT is DARKNESS. The Bible says "IN HIM is NO DARKNESS." If we say we have fellowship and walk in DARKNESS, we lie. This is true of our fellowship with Him and it is true of our fellowship with each other. Once the LIGHT of the Word of God penetrates our hearts, obedience to that LIGHT is the criterion of the measure of fellowship we have with Him and with men.



Looking at fellowship most idealistically, we would have to conclude that there ought to be no divergence among us. Obviously, however, because men are human, there will be those deviations that indicate men are "walking in darkness" and this will necessitate a break in fellowship. This has given rise to truly Biblical separation. To the believer, conversant with the New Testament, illustrations multiply merely as one scans the ministry of the Apostle Paul. These experiences serve as a pattern for the Twentieth Century Reformation.

## DEDUCTIONS

I. We are NOT TO have FELLOWSHIP with unbelievers. II Cor. 6:14, 15.

What communion hath LIGHT with DARKNESS (vs. 14).

What fellowship hath he that BELIEVETH with an INFIDEL (unbeliever) (vs. 15). Nevin C. Horner—writing for the youth department of the Methodist Church—in his manual, "A Christian Faith for Youth," writes, Some CHRISTIANS find it hard to believe that Jesus had no earthly father . . . If you cannot believe it (virgin birth) do not worry about it . . . Pages 21, 22. Concerning the RESURRECTION, he writes, "Whether it was the sight of . . . a risen body, or an overpowering experience of the living (?) Lord . . . does not matter primarily." Page 23. Quotations could be multiplied and writers

representing each of the major Protestant denominations could be cited. On this Fundamentalists generally agree: "No fellowship with unbelievers."

II. We are NOT TO have FELLOWSHIP with the "barren, unprofitable deeds of Darkness" (Weymouth—Eph. 5:11).

Unfortunately, we cannot separate deeds from doers any more than we can separate principles from personalities. Obviously, this refers to human decorum and must apply to believers and unbelievers alike. We are not to "co-participate" (vs. 7) with evil doers. Co-participate (partakers A.V.) means literally "to be in the same boat." The Apostle Paul commands that the Corinthian Christians break fellowship with such an one. Thomas Peters, writing in the Catholic Universe Bulletin, under date of December 26, 1958, says, "Here is a blessing for beers—'Bless, O Lord, this created thing, beer, which by Thy power has been made from kernels of grain. May it be a healthful beverage for men; and grant that by invoking Thy holy name all who drink thereof may find it a help for the body and PROTECTION FOR THE SOUL.'" The only deduction one can make is that one glass of beer properly "blessed" will provide protection for the soul. Many beers; many blessings, much protection. The course of the true Christian in many similar circumstances is clear, "Come out from among them, and be ye separate . . . and touch NOT the unclean thing . . ." When these inconsistencies occur in our local assemblies, however, and church discipline is needed, we find the implementation of the Scriptural injunction "hard to be understood" by some.

III. We are NOT to have FELLOWSHIP with mere "professors" of religion, II Tim. 3:1-5 (Weymouth). "But of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, hardhearted, unforgiving, slanderers. They will have no self-control, but will be brutal, (Continued on page 5)



## THE BOUNDS OF FELLOWSHIP

(Continued from page 4)

opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet exclude its power. *Turn away from people of this sort.* If this injunction were related to all of our local assemblies, I fear there would be more annual decreases instead of increases reported. Yet, these instructions are as clear as the command, "Ye must be born again." Why do we not "declare and do" the whole counsel of God?

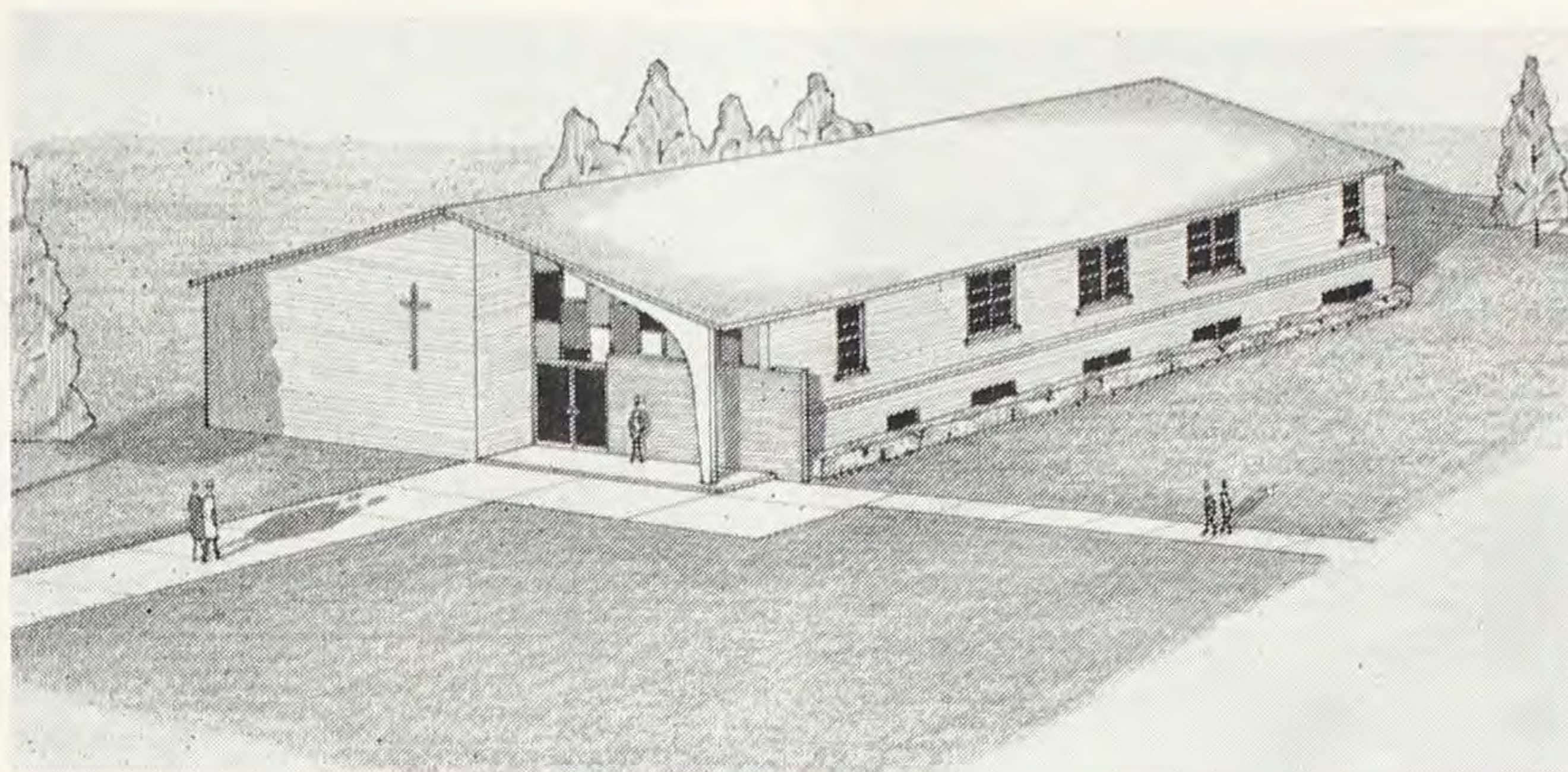
IV. We are NOT to have FELLOWSHIP with religions or the religious that are ANTI-CHRIST. (II John 7-9) "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the DOCTRINE of Christ, hath not God. He that abideth in the Doctrine of Christ, he hath both the Father and the Son."

Were we to have a clear understanding of the teachings of those cults that bear the name Christian and, in some cases, are acceptable in Christian circles, we would soon realize that the Christ they name could not be identified by reference to the "doctrine" of the Holy Scriptures. What once was repudiated as an anti-Christian cult is now lauded by some as a "sister communion." That God is able to save even in a false system, we do not deny; but to embrace a system that is out of harmony with the Scriptures is contrary to sound doctrine.

V. We are NOT to have FELLOWSHIP with contentious individuals who agitate CONTRARY to DOCTRINE—Rom. 16:17 Paul says, "Mark them," (i.e., as a target to be shot at). "Avoid them," (turn away from or turn your back upon). One cannot be obedient to the Word and fellowship with men like Dr. Donald Grey Barnhouse, who continually agitates contrary to the Biblical doctrine of separation; nor with Dr. Harold J. Ockenga who, it is reported, "repudiates the come-outism movement" (Inaugural Ad-

(Continued on page 9)

## NEW EDIFICE PLANNED FOR SPENCER



The above drawing of an architect of Clauser Associates of Wooster will help us to visualize the beautiful building that will soon rise up from the ashes of last summer's bolt of lightning. The members of the First Baptist Church of Spencer, and particularly its trustees and Pastor Adam Galt, are to be congratulated on the fine plans and on the fact that the work of rebuilding has already begun by the time this is read. Siefert and Schultz of Lodi are the contractors and they hope to have the building completed by September first.

The building will stand where the former one stood, but be along conservative, modern lines. It will be 70' 8" long and 42' wide, with Sunday school rooms on the ground floor and the auditorium upstairs.

The building will be constructed of light colored brick on the outside, with laminated arches for the roof, and with the inside brick a tangerine color. The entrance doors will be of clear glass, with colored glass above them in a setting of red brick. The roof will be covered with white shingles.

Pastor Galt reports that attendance is good, even though they are somewhat limited at the public school, and he wants all the churches and friends who helped them after the fire to know that they are grateful for every gift and expression of sympathy. The old building was in good condition and had been enlarged and improved at the time of the fire. Lightning struck the building last June 12th.

## 5 NIGERIANS SPEAK

in the film

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## A BALANCED VIEW OF ELECTION

By Rep. L. T. Grantham, Abilene, Texas

(This appeared as a letter to Editor Noel Smith in The Baptist Tribune. He had heard the editor expound Genesis 3 and 4 and wanted to say, "That's preaching!" We think in this day when a few go too far in Election and others fight it or ignore it, it would be good for OIB readers also.)

I like your exegesis of Genesis 3 and 4 and would like to make an observation and add a few words. There seemed to be a "strained emphasis" on the doctrine of the "free moral agency of man." In a scientific study we need to get ALL the facts. In a study of the Fall of Man and God's Redemptive Purpose and Plan we need to go back beyond the point of entrance of sin into the human race.

Here are some illuminating facts. God created the physical universe with certain physical laws to govern it. A great catastrophe came and left the universe in chaos and darkness. God created angels, some fell and some did not. God created the human race. All mankind fell. God provided a remedy for man, but made no provision for the fallen angels. But God made provision for all the fallen race of men. Some are saved, some are not. The Bible refers to "the elect angels." The redeemed of mankind are called "Elect" in the Bible. Since you have an "Elect" there must be an election. The Sovereign God does the electing.

Some examples:

God elected that the universe, at times, should operate according to His physical laws. But at times God elected to operate differently, not by destroying His laws, but by transcending them. When God stopped the sun for Joshua He did not destroy the laws governing its movement, but merely transcended law.

God elected to allow some angels to fall; others He elected to keep from falling, but elected not to save any that did fall.

Now with reference to the Fall of man. If sin is not a necessity, then God would have kept Man from falling, and that without violating His free moral choice, just as God saves fallen men without coercing His will. No doubt that God in His wisdom and with reference to His Plan for eternity allowed man to fall. Election is based on God's Sovereignty—meaning unlimited power and independent action. God's Sov-

ereignty is absolute, or it is meaningless; while man's free moral agency is relative—limited by the complex order he lives in. Sovereignty can and does transcend man's free moral agency without violating man's freedom. The Creator is above the creature. Would a God of all power create another power that he could not control for the good of his ultimate purpose and plan?

**"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33**

Our God is a god of Wisdom, Mercy and Justice. God in His wisdom [foreknowledge] elected to leave some to their own choosing (All could be saved if they would) this to the vindication of Divine Justice. All men had a chance and those who go to hell, it will be their own responsibility. He has elected to save some and be responsible for making them willing in the day of his power, to the praise of Divine Mercy. Election means all could be saved, but some shall be saved. God is going to save whomsoever He will, but will save whosoever will. God gives every one light enough to be saved, but He gives some light until they are saved.

Now, here is the answer to your question, "Why did Abel accept and Cain reject?"

"For whom he did foreknow . . . he did predestinate, them he also called . . . them he also justified . . . them he also glorified" (Rom. 8:29, 30). Free grace offered forgiveness to Cain; he refused it. Divine justice is vindi-

cated. Sovereign grace gave it to Abel; he received it. Then why find fault with God when Sovereign grace transcended free moral agency and gave Abel something Cain did not want? The difference in Cain rejecting and Abel receiving rests with God and not Cain and Abel; for Romans 3:11, 12, 22, 23 says, "There is none that understandeth, there is none that seeketh after God, they are all gone out of the way . . . for there is no difference, for all have sinned and come short of the glory of God."

If there was something about Abel that was not true about Cain that made it possible for God to save Abel and not save Cain, then salvation is based partly on human merit. God's dealing with Cain was of such nature that Cain will take the whole responsibility for not being saved. While God's dealing with Abel is of such nature that Abel will make God wholly responsible for his salvation. The "Miracle of Grace" is that God saves unwilling sinners but does not save them against their will.

As surely as free moral agency is taught in the Bible, so is the electing grace of God. I believe, receive and love both. So does every true New Testament Baptist. It would be a tragedy for our college to refuse to teach our young preachers the doctrine of Sovereign and Electing Grace, just as it would be if it refuse to teach man's responsibility of receiving salvation by Faith.

To preach "Election" alone is to dry up the flow of spiritual life and empty our churches and even close their doors. But to preach the free will of man apart from Sovereign Grace is to fill the churches with unsaved people; and when the testing comes in the dark days ahead, there will be a falling out that will make Gideon's 300 look like a great multitude by comparison. Come, let us stay with God's Word, and not part company with the great Baptist heroes of the past.

Now, let me set forth some guards that will keep the old Gospel train safe on the track.





### Guards to Election

1. Any view of the doctrine of Election, that can be explained, or understood, is not it. You had as well undertake to explain Creation: "Through faith we understand the worlds were framed by the Word of God" (Heb. 11:3).

2. Any conception of Election that lessens the responsibility of the churches in preaching the Gospel to the whole world, is not it.

3. Any position of Election that removes the responsibility of every man believing on the Lord Jesus Christ, is not it, whether saved or lost.

4. Any theory of Election that predestinates any one to go to Hell, is not it. All men are lost and going to hell, unless God does something about it. According to Divine Justice all men are lost and going to Hell. According to Infinite Mercy all men can be saved. According to Sovereign Grace some *shall* be saved.

The Electing Grace of God, and the free will of man are the two rails of the Gospel Railroad. They can never meet; if they did it would wreck the train. Don't try to reconcile them; they are not enemies, but friends.

Another thing to remember is that the free moral agency of man has been corrupted by the Fall; man is in *total depravity*. This does not mean man could not come back to the Lord if he would; but rather, "he would not if he could." Just as Electing Grace does not mean that man couldn't refuse God's Grace if he would, but that he wouldn't, if he could. Man's free will, unless restrained, has always led him away from God, just as man's free will when touched by Sovereign Grace leads him to the Lord.

Free-will put Abraham down in Egypt, but Electing Grace plagued Pharaoh, and sent him back home. Free-will took Lot down to Sodom, but Electing Grace got him out. Free-will took the Prodigal Son away from home, but Electing Grace brought him back. Free-will sent Paul of Tarsus out to make havoc of the church, but Electing Grace made him the champion of the church.

With these observations, I find great joy, in the doctrine of Election, knowing some *shall be saved*. There is an added joy in that I am commissioned to preach this glorious Gospel to the whole world, knowing that whosoever believeth

## LAKELAND HAS CHANGE OF PASTORS

News of the resignation of Rev. Ernest A. Whitney from the Lakeland Baptist Church did not reach the editor until he read in the new Directory that Rev. Charles Horn is now the pastor. Both men are humble and do not seek publicity, for the change actually took place last June.

Twenty years ago we got acquainted with the Whitneys, when they attended the ORB annual meeting in Charleston. That was before he went to Baptist Bible Seminary, or entered pastoral work, which began there at Lakeland in 1948. He served six years and resigned in 1954, but was called back in the fall of 1956 after a short pastorate by Rev. Donald L. May. During those years he saw the church grow from an attendance average of 25 to almost 100. The work has been greatly hindered the last few years by the report that a new Freeway will go through the church lot and force them to move; and yet in spite of this hindrance and the rather scattered settlement on the east side of Euclid, the work has grown.

Because of the poor health of Mrs. Whitney, Brother Whitney

has not yet sought another pastorate, but he is available for supply work. He reports that Mrs. Whitney is much better and that he is waiting on the Lord's leading as to whether to seek another pastorate or help start a new church where one is needed.

Rev. Charles Horn has had experience in Salvation Army work and pastoral work in another denomination, but came some years ago into a firm conviction that Baptist doctrines were most true to the New Testament and so he and Mrs. Horn became Baptists. Some two or more years ago they were led to help in the work at Lakeland, teaching in the Sunday school and helping in every way possible. It was only natural that when the pulpit became vacant, that the congregation should feel that God had already sent them their man, and so they called him. We wish them the best of success, and especially pray that before the work on the Freeway begins, they will have found a good location and will be able to build. Their address is given in the January Directory. The address of the Whitneys is 315 E. 257th St., Cleveland 32.

on Him, should not perish, but have ever-lasting life.

I am a strict Calvinist, but I am also a Missionary, to every lost man, also an evangelist and a revivalist. To me Hyper-Calvinism is the notion that we cannot have another great world-wide revival.

I believe we are going to have another World-shaking, and it will come through the revival of the preaching of the Sovereign Grace of God, just as Luther's revival came through the revival of the preaching of "justification by Faith."



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## FROM THE WOMAN'S POINT OF VIEW

(Edited by Mrs. Theona S. Smelser, 125 Friendship St., Medina, Ohio)

(Women's activities and things of interest to women should be sent to Mrs. Smelser. What about one of your recipes? Recipes for child training too, or for good missionary meetings, and news of your circle.)

### FRUIT BEARING

I want to ask you a very plain and pointed question. Have *you* led some soul to the Lord this last year? Have you led some soul to the Lord ever? "Oh," you say, "I've invited folks to church." Fine! But that's not the question. Have you led some one to accept Christ as their Saviour? Have you ever talked to some one and, as the Holy Spirit revealed their Saviour to them and they realized they were new creatures, watched the light of His glory spread over their face? You say, "But that's the pastor's job." No, it is the privilege of each of us Christians to win souls. John 15:16 says, "—I have ordained you that ye should go and bring forth fruit."

Just think! If every born-again Christian on this earth won just one soul for the Lord this year of 1960 it would mean a real world-wide revival! How do I know? Because when you win someone for the Lord it gives you such a joy that your own soul is truly revived and blessed. I have been challenged in my own heart this year to be more used of the Lord, and I trust those who read this will ask the Lord to lead them to some soul. No doubt all around us are hungry hearts just waiting for some one to ask them or to tell them the gospel. Yes, I know we are living in a country full of churches and even gospel broadcasts, but only recently we have found people who have been church members all their lives and who asked, "What do you mean by being 'saved'?"

"Must I go, and empty-handed?  
Must I meet my Savior so?  
Not one soul with which to  
greet Him:  
Must I empty-handed go?"

### USED CHRISTMAS CARDS

It was very encouraging to receive response concerning suggestions of using Christmas cards for missionary help. From the Fostoria Baptist Church, Mrs. Jessie Henning writes: "Last year I

made up to 2000 like the ones enclosed (described below) and sent them to the Hebrew and colored missions in Cleveland, to Kentucky, to Helen Moose who took hundreds back to Indonesia, and to other missionaries. . . . I cannot do the things I used to, so do what I can." Mrs. Henning sent such lovely samples of her work and yet they are so simply done. She has used pinking shears to cut both Christmas cards and pretty all-occasion cards into various shapes—hearts, bells, crosses, and squares, so that the picture or flowers fill to space. Then she has cut a back of the card (being sure there is no writing on it) and stapled the two together. She punched a hole in the top and put a string or ribbon through to hang it up. She also cut a rectangle one and put about six little blank pages in it with a staple, making a cute pad. Inside some of them she pasted a little Scripture sticker.

Mrs. R. L. Snively from McComb, Ohio, writes: "Our church, Calvary Baptist of Findlay, Ohio, saves and collects from others all the Christmas cards we can. Some members work at them in their homes, and often we hold an all day work-day where we all pitch in on them. We cut each card so that the front has a picture and the inside is blank. On the back we paste a printed Bible verse in the African language (Your missionaries can send these verses to you to copy.) This makes a regular note paper (or motto). These cards are then placed in a drum, sealed and sent on their way to Africa to our own missionaries. . . . These cards are distributed to the natives as they come to hear the Word. The native enjoys the Scripture in his own tongue and then uses the correspondence note paper to write to a friend and thus the Word is spread abroad in their hearts. No cards are sent which bear the picture of Santa Claus." The card sent by Mrs. Snively had Isaiah 1:15, 16, 18 in the African language.

From the First Baptist Church of Parma, Mrs. Scott Andrews sent fine suggestions for use of cards. Some of the ideas were much like the ones described above. In addition, she writes: ". . . Our ladies save all their Christmas ribbons and these can be ironed and cut ready for use on card mottoes. . . . In using some cards the names can be covered with Scripture verses typed on perforated, sticky paper and put over the name. . . . Plain sheets with Scripture verses can be used for note paper. . . . Scrapbooks can be made for children with cut outs from cards. Others have put a nice picture on the metal tops of cottage cheese boxes. These make very attractive hang-ups. . . . It is always best to contact the missionary to whom you might send your card awards and find out their suggestions and needs."

We appreciate this response to our appeal for contributions.



## "Go Tell My Brethren"

This command of the Risen Christ is being carried out through the media of about 50 radio stations from coast to coast and several foreign stations. Heard in State of Israel.

Many write for the Prophecy Edition New Testament. These are followed up by mail and personal calls whenever possible. Classes are held where Jewish people gather in homes. Some are finding Christ as Saviour-Messiah. We covet your prayerful support.

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## THE BOUNDS OF FELLOWSHIP

(Continued from page 5)

dress, Fuller Theological Seminary); nor with Billy Graham who traffics with liberals and neo-orthodox. It is an avowed liberal who writes, "No thinking, intellectually honest person can be expected to accept the view that the Bible is verbally inspired and without error." Dr. Graham writes, "I do not believe that the ground of our fellowship must be inerrancy of Scripture." No wonder these men could have "fellowship!" What do these men do with "ALL Scripture is given by inspiration of God . . . ?"

VI. We are NOT to have FELLOWSHIP with individuals who agitate contrary to Christian practice. (I Tim. 6:1-5). If the word "servant" should be used in keeping with contemporary parlance, it would be better rendered "employee." This message which is so sorely needed in these days of social strife is, of course, applicable to believing brethren. It is incongruous for a Bible-believing brother to maintain Christian principles and at the same time engage in contentious agitation to advance his own financial or social status. "From such withdraw thyself"; or, in the words of Paul to Titus, "A man that is an heretic (contentious, factious) after the first or second admonition reject" (Titus 3:10).

VII. We are NOT to have FELLOWSHIP with brothers that "walk disorderly." (II Thess. 3:6). Whatever is connotated here by the word "tradition" (v. 6), it is generally agreed that the word itself means "teaching" or "instruction." The disorderliness or erroneous decorum denounced here was the result of erroneous instruction.

It is reported in the Sword of the Lord (Jan. 24, 1958), a religious weekly edited by John R. Rice, that Dr. Donald Grey Barnhouse issued a challenge to the student body of the Philadelphia Bible Institute, offering \$1000 to anyone who could find any passage to prove that Christians should separate from other Christians because of "wrong doctrine." Is not "tradition . . . received," "doctrine?" Webster defines doctrine as "that which is taught." Consequently, again, erroneous "instruction — teaching — doctrine" produces "erroneous conduct."

(Continued on page 20)

## WOMEN'S MISSIONARY UNION SPRING RALLY AT TOLEDO

The Spring Rally of the Women's Missionary Union will be held in the Lewis Ave. Baptist Church, 4408 Lewis Ave., Toledo, Ohio, Tuesday, April 26th. The morning session will begin at 10:30 a.m. and the afternoon at 1:30 p.m.

Two different missionaries will be on the program to present their fields, the other missionaries present will be given recognition. Please send the "dime bank" offerings to Mrs. Glen Greenwood, 224 Woodside, Springfield, Ohio not

later than April 1st. These offerings are used toward our State projects: Cedarville, Camp Patmos and the Home for the Aged.

Missionary groups which have changed officers since the last registration should mail the list of their present officers to Mrs. Gerald East, 828 High Street, Bedford, Ohio. A letter will be sent to all the churches giving further details pertaining to the meeting, but make your plans now to attend this coming Spring Rally!

## FAITH BAPTIST, VAN WERT RECOGNIZED

A Council was organized with members from the three states of Ohio, Indiana, and Michigan for the purpose of reviewing the Confession of Faith and Constitution of the newly organized Faith Baptist Church of Van Wert, Ohio. The Council convened with 23 members in the Van Wert YWCA on Saturday, February 13. After reviewing these church documents, the Council voted to formally recognize the Faith Baptist Church as a duly-constituted Regular Baptist Church. Several commendations were given the Church for a fine job done in preparing their Documents.

After the Council was dissolved, the ladies of the church served a very superb ham dinner with all the trimmings in the dining hall of the YWCA.

The evening recognition service proved to be a time of real blessing as several of the pastors and one layman took a speaking part. There was a particular blessing in that there were three states represented in the Formalities of the recognition.

—Ralph Kemmerer, clerk

We congratulate Pastor Ted Cary and his people on the progress they have made in about 8 months, starting with two families. They have already bought a three acre lot and only owe \$1,000 on it. They hope to get this all paid for soon and to build this summer. Several of the churches of the North Bethel Association are helping on this project.

## MAKE THE MOST OF COLLEGE YEARS AT Cedarville

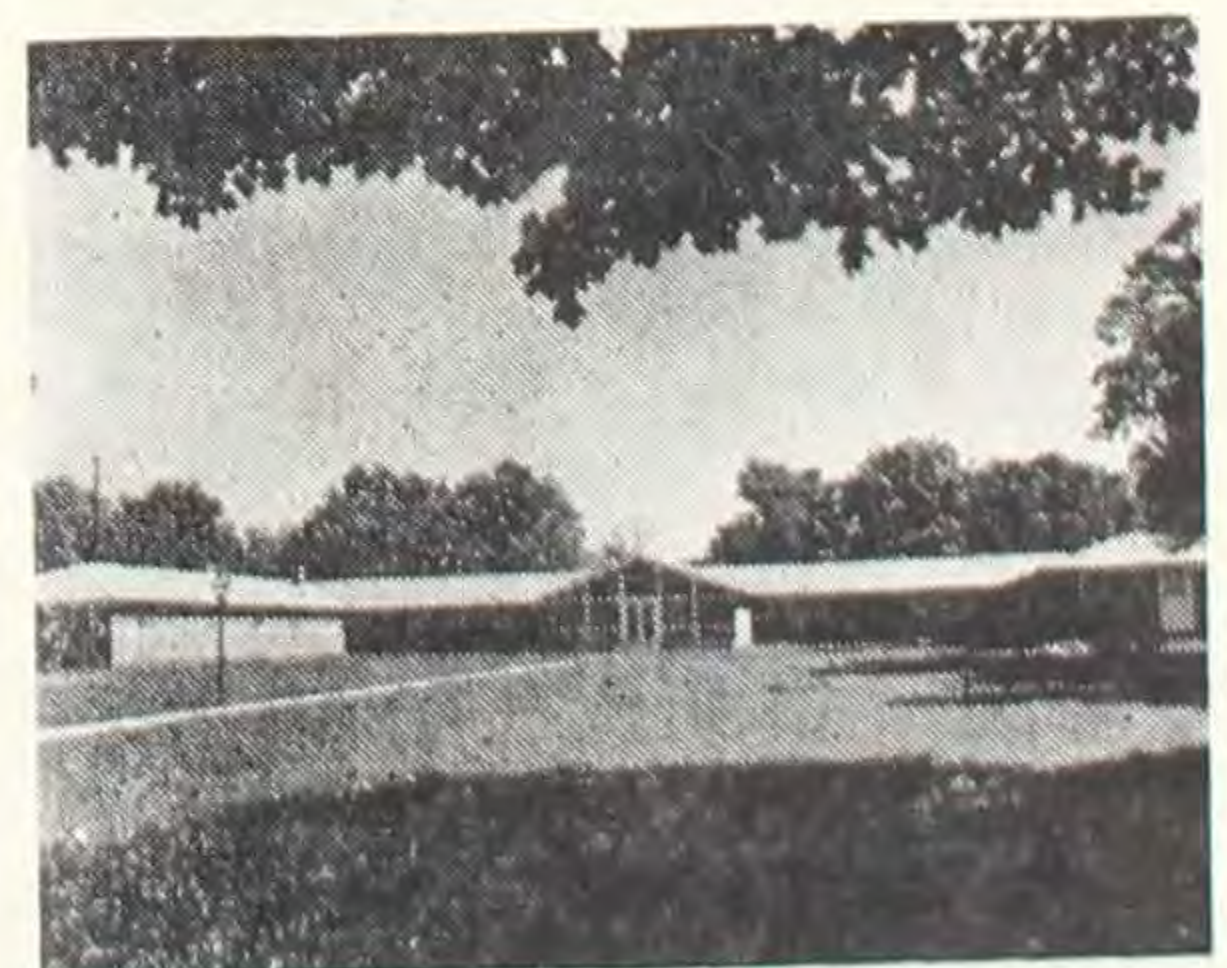
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Us  
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Snapshots

# Teen-Age Topics

With Paul Gonder, Sharon Baptist Church, Sharon, Pa.

Send  
Us  
Your  
News

## Quite A Loss!

The police chief in Haverhill, Mass., went all out in an effort to cut down on teen-age traffic accidents by announcing that high school seniors convicted of traffic violations would lose their driver's licenses . . . and their high school diplomas. High school officials okayed the plan.

## Struthers Youth Win Attendance Banner

The youth fellowship of the Struthers Baptist Tabernacle took home the attendance banner at the February Bethany Youth Rally by having 27 at the event.

Pastor Andrew Marsteller says his young people aim to keep the high attendance banner for several months at least! There's a real challenge to the other Bethany Fellowship churches.

Young people of churches in the Youngstown area are hearing good speakers at each rally on the 1st Saturday of each month. President, Bill Houck, sends out a big invitation to all kids in the area. The next rally will be held on March 5th, place to be announced.

## Try Using Them

The contest ideas on this page are really good ones. We got them out of a little booklet entitled "Youth Attendance and Publicity" by Al and Carol Ferntheil. If you're looking for more kids in young people's, you'll have to put forth a little effort. Using a contest is a sure attendance booster.

The straight and narrow path is the only road that has no traffic problems.

MAYBE DEEP DOWN IN YOUR HEART you have the consciousness of sin. Many times, as a teen-ager, you have felt its crushing weight. With this have come waves of sorrow and remorse. And you have wished that you could do something about it. Try this. Put your whole weight on God. Actually it's not trying but trusting. Find your Bible and read its advice. Go to your pastor or youth director. Don't ever be ashamed of your problem. Ask for help. God loves you and he wants to help, always.

Sign on the back of a broken-down jalopy: "Shot rod."

Did you hear about the near-sighted snake who tried to elope with a rope?

One robin said to the other robin: "I just made a deposit on a new Cadillac."

Then there was the man who crossed a parakeet with a tiger. He doesn't know what he's got; but when it sings, he listens.

# CONTEST IDEAS—

By Al Ferntheil

There's never a time of year when you can settle back and stop worrying about attendance. It's an age-old problem and the very best way of solving it is by using a contest. Here, the five best contests available are introduced to you.

- 1 ROCKET TO THE MOON**—This contest may be among a small group of individuals in a class. The idea is to travel from the earth to the moon in a certain length of time. To set up equipment for the contest, use a large, round, yellow balloon for the moon. Make rocket ships out of tin cans (small frozen-juice size).
- 2 KITE FLYING**—This is appropriate for spring. The object is to start with kites on the ground and get them so high in the air that they reach the ceiling. To keep up contest interest, have a real kite-flying contest out-of-doors some afternoon. This contest is a real thriller.
- 3 BUILD A BRICK CHURCH**—This is appropriate any time, but especially when your church is having a building fund campaign. A small pile of bricks will be needed. Each team or individual "earns" bricks by getting a required number of points. Slogans, tags, blueprints, etc., all add to the enthusiasm of the participants.
- 4 "C" CLUB**—The "C" stands for "Come"—inviting others to Sunday School, church, and youth group. Cut large letter C's out of red and gold paper. Make posters in the shape of a C. Send out post cards that say: "We'll be 'C'-ing you Sunday."
- 5 TRIP TO CAMP**—Fill the bus for your trip to camp. This is a good contest to use at camp promotion time. Your camp trip contest will build up attendance, and your camp programs to go with it will get people interested in really going to camp; offers both attendance booster and spiritual help.

These are introductions only. Full details plus a helpful booklet entitled "**Hints For Better Contest**" can be yours **free** by writing to 210 Arthur St., Masury, Ohio. Do something about your "weak" youth fellowship, strengthen it with good attendance.



## LA GRANGE YOUNG PEOPLE IN CONTEST

The Senior Young People of LaGrange Baptist are engaged in a fast-moving contest for 20 weeks, ending March 27th. Points are won by attendance, bringing visitors, Bibles, by memory work and good discipline. The winner and the runner-up will be awarded an all-expense-paid trip to the Nation's Capitol during the Cherry Festival. Attendance is already up 50%. Mr. and Mrs. Emery Moore, Jr., and Mr. and Mrs. Lawrence Wilson are the directors.

## CEDAR HILL JUNIOR HIERS VISIT WCRF

Jan. 17th at 4 P.M. the Junior High Youth Group visited the Christian Radio Station WCRF. Upon returning about 6:30, they enjoyed refreshments and stayed for the evening church service.

“Our greatest concern with the oncoming generation, I submit, relates to the perversion of young minds through the mass media of the movies and television . . . . The problem is only beginning to receive the consideration its seriousness calls for.”—Late Chief Justice of New Jersey, Arthur T. Vanderbilt.

British Cinema technicians passed this resolution recently, condemning American movies: “Beating up, gouging, knifing, flogging of women, and other forms of sadistic excess are too regular a feature of so-called motion-picture entertainment today.”

## CAMP PATMOS IS ON (AND IN) THE AIR!

Yes, sir, with even the first sign of spring Glen Greenwood, our new Camp Director, is thinking of Camp Patmos. Fact is, young folks, ever since last October he's been thinking about it and working! Already he has the dates and camp directors:

### YOU CAN ALREADY START PLANNING

- June 27-July 2 is Junior Week, Ken Houser, director
- July 4- 9 is Junior Week, Wm. McKeever, director
- July 11-16 is Senior Week, Robt. Reynhout, director
- July 18-23 is Senior Week, Fred Hussey, director
- July 25-30 is Junior Week, Wm. Brock, director
- Aug. 1- 6 is Junior Week, Norman Hoag, director
- Aug. 8-13 is Senior Week, Martin Holmes, director
- Aug. 15-20 is Senior Week, Lynn Rogers, director
- Aug. 22-27 is Junior Week, George O'Keefe, director

The speakers and other personnel will be announced later, but all the directors are experienced and so we are sure of a good season.

This year “Counsel for Counsellors” will be sent to the pastors to give to their counsellors in advance, so they can study up and prepare themselves. That is a fine idea.

### HOW TO GET UP ENTHUSIASM

One of the best ways to get up enthusiasm is to show slides of Camp Patmos and its activities early this spring. These can be gotten by writing to Rev. Glenn Greenwood, 315 S. Kensington Place, Springfield, Ohio.

### WHAT ABOUT CAMP PATMOS EMBLEMS?

The only idea sent to the editor thus far is from one who would like to help us make them once they are designed. Don't any of you High Schoolers have any ideas? Director Greenwood is anxious to get them in time so they can be produced, sold and worn this season! We can all think of an outline of Kelley's Island in green on a shield of blue, with Camp Patmos across it in fancy letters; but it must be better than that and very likely altogether different. We should get a testimony in on it in some way. Come on, you budding artists, and get BUSY QUICK!

## JANUARY GIFTS TO THE OHIO ASSOCIATION

T. Fred Hussey, Treas., 615 Washington Ave., Niles, Ohio

Cedar Hill Baptist Church, Cleveland .....	\$25.00
Sharon Baptist S.S., Sharon, Pa. ....	5.00
First Baptist Church, Bowling Green .....	3.00
Clintonville Baptist Church, Columbus .....	28.50
First Baptist Church, Gallipolis .....	10.00
Calvary Baptist Church, Norwalk .....	10.00
Trinity Baptist Church, Lorain .....	7.70
Euclid-Nottingham Baptist Church, Euclid .....	10.00
Huntsburg Baptist Church, Huntsburg .....	15.50
Penfield Jet. Baptist Church, Lorain .....	12.00
Struthers Baptist Tabernacle and Berean Baptist Church, Youngstown .....	35.00
Emmanuel Baptist Church, Akron .....	20.00
Faith Baptist Church, Columbus .....	40.00
Bethany Youth Fellowship .....	20.00
First Baptist Church, Stryker .....	15.00
Berea Baptist Church, Berea .....	10.00
Calvary Baptist Church, Cleveland .....	5.00

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# OUR FELLOWSHIP PAGES . . .

## FIRST BAPTIST, Findlay

January 31 was "Church Finance Sunday." Pastor Ralph Kemmerer preached on Stewardship and a special "Sacrifice Acceptable Offering" was received for the General Fund. The offerings for the day totaled over \$450.

The church held a reception for Pastor and Mrs. Kemmerer recently, with a gift basket full of groceries. A fellowship meal was also enjoyed and a program.

## BEREA BAPTIST, Berea

The young people of the Berea and Northfield churches met together for a fellowship supper Feb. 6th, after which they attended the Hebron Youth Rally in Elyria. The Young People of Berea are still bringing home the attendance banner for group C.

A new adult choir has been formed under the leadership of Jack Willetts and Mrs. Campbell, who is the teacher of music in the public schools.

## BROWN ST. BAPTIST, Akron

Missionary Albert Johnson returned after his first term under Baptist Mid-Missions in Joazeiro, Brazil, last August, and was married Sept. 12th to Miss Doris Iler, who has served as a local church missionary for the Sunday School. Now they are busy getting ready to return together to Brazil sometime this spring. Brother Johnson's article this issue should tell us how important the training of native workers is and how it needs our support. They need more support before sailing and would like to present their work in more Ohio churches. Pastor Dean Henry highly recommends them as a gifted mission couple. They can be contacted at 568 Hedden Ave., Akron 6, Ohio.

## MORIAH BAPTIST YOUTH FELLOWSHIP

Rev. Alan Metcalf, Director of the Hebrew Christian Fellowship in Cleveland, was the speaker. The meeting was held in the Fresno Bible Church, where Rev. Owen Lower is pastor.

## MARANATHA BAPTIST, Springfield

Among the guest speakers at Maranatha Baptist this past month was Dr. Arthur F. Williams, of Cedarville College. Dr. Williams' ministry to us is always such a great blessing. In the evening service Dr. Williams brought with him from Cedarville Don and Phil, a trumpet duo, and Lois Jeremiah with her beautiful piano accompaniment. Cletus Leverett, a Mid-Missions missionary candidate to Alaska, brought a challenging message on February 14th, along with first hand news and pictures of our missionaries to Alaska, the Dave Seldons. Be sure to hear Brother Leverett if he speaks in your area—his challenge to the missionary field is especially strong to the young people.

The Senior Youth Group is holding services in the I.O.O.F. Home here. This is a new opportunity of service for them and is proving a two-way

blessing to them and to these elder folk to whom they minister.

—(Mrs.) Betty Booghier,  
(Reporter, pro tempts)

## NEW LYME VOTES TO SEEK FELLOWSHIP

A year ago the New Lyme Baptist Church, under the leadership of Pastor C. Richard Phelps, voted to withdraw from affiliation from the Conservative Baptist Association, largely because it was too far from any other CBA church to enjoy any fellowship. At its annual meeting this January it voted unanimously to seek fellowship with the Ohio and General Associations of Regular Baptist Churches. Since this church is already in full harmony with our position and has through the years enjoyed considerable fellowship with the Bethany Baptist Fellowship, we are sure they will be gladly received at our annual meeting next October. Since that will be at the Euclid - Nottingham church, it will be near and we will expect several carloads from that church.

Pastor Phelps served the Troy Baptist Church at Garrettsville before going to New Lyme and has always considered himself as one with us. He is now in his third year at New Lyme and God is blessing the work. He tells us that this church is 133 years old and has quite a history behind it.

## FIRST CHRISTIAN BAPTIST, Coshocton

The Annual Youth Sunday was Feb. 14th, with "Youth Under Orders" as the theme. Young people served as ushers, a Senior youth choir sang in the morning and the Jet Cadets in the evening—also a girl's trio and a young men's quartet. Three young men spoke in the morning and three others in the evening on different aspects of "Youth Under Orders."

The week before the young people had joined with groups from other churches for an evening of skating at Wooster. A time of devotions was held, with testimonies, singing and a message.

Mrs. James Spaulding, wife of FBHM missionary James Spaulding at Newark, spoke for the Women's Missionary Society Feb. 17th, at which time a food shower was given for them.

## BETHEL BAPTIST, Erie, Pa.

Miss Ruth Carlson, who is home from French Equatorial Africa, showed slides of her work at the Senior Missionary Society, Feb. 9th. The 12th the Senior and College Young People enjoyed a "Hearts in Tune" Valentine banquet and had Rev. Don Drake as speaker.

## WHEELERSBURG MISSIONARY BAPTIST

The men of the church have been working Saturdays to get all repairing, remodelling and painting done in the church by Easter. March 6-20 special meetings will be held with Evangelist B. B. Caldwell of Greenville, S. Car., as the preacher.

## BIBLE BAPTIST, Bedford

The Annual Missionary Conference was opened with a banquet Feb. 13th with testimonies from the missionaries, special music and a surprise. The speakers were all from Baptist Mid-Missions—Thelma Adams from Assam, Jean Harshman from France, Robert and Mrs. Hayes from Ghana, Africa, Charles Hocking from Brazil, and Allan Lewis, the new president of the Mission. Each one ministered in different Sunday school and Youthtime departments. Rev. Allan Lewis preached in the Feb 14th morning service and Rev. Robert Hayes at night, while different ones took turns in testimony, pictures and message in the evening services Monday through Wednesday. Each morning Rev. Lewis gave Bible studies at 10:30.

## LITCHFIELD BAPTIST

Pastor Darrell Bice reports that 21 souls were won to Christ during a revival held by Evangelist Chelsea J. Stockwell of Beckley, W. Va., Jan. 3-17.

## HOMEWOOD BAPTIST, Lima

Pastor Bernard E. Horn moved from Argos, Ind., Jan. 16th, and they are now residing at 516 E. Market St. Deacon and Mrs. Eugene Sipe entertained the men who had helped them get settled and their families for supper—some 30 in all. A wonderful spirit prevailed the first Sunday, with good attendance and offerings.

## FIRST BAPTIST, LaGrange

The annual meeting in January showed that God had wonderfully blessed the church during 1959, especially since the coming of Pastor Cyril A. Smith last July. A total of 35 were taken into the church, 22 of them by baptism, bringing the membership up to 270. The average S.S. attendance was 218. Over \$12,000 was taken in for local expenses and the building, and over \$4,000 for missions.

## EMMANUEL BAPTIST, Columbus

Pastor Wm. Brock and his people are rejoicing in a real revival under the leadership of Evangelist Don Winters, of Coshocton, Jan. 17-24. There were 20 professions of faith and many dedications of life among the members.



# ... WHAT OUR CHURCHES ARE DOING

## BETHANY BAPTIST FELLOWSHIP

The Bethany Association met at the Struthers Baptist Tabernacle, Jan. 18th, at 3 and 7:30 P.M. The speaker was Rev. Edgar J. Beckley of the First Baptist Church of McDonald. The Youth Rally was held Feb. 6th at the First Baptist Church of Niles.

## CALVARY BAPTIST, Bellefontaine

A missionary conference was held Feb. 3-7, featuring the work of the Association of Baptists for World Evangelism. The speakers were Wm. E. Large, of Brazil, whom the church has been supporting, Rev. Harold Amstutz, deputation secretary of the ABWE, and Earl Carlberg from Minlanao, P. I. A missionary offering was taken amounting to \$1,007.

## BIBLE CHURCH (GARBC), Xenia

Sixteen new members were received during the last quarter of last year, nine by baptism. Sunday school attendance is also up by 6 $\frac{2}{3}$ %. Prof. Cleveland McDonald of Cedarville College was the speaker at the New Year's Eve service.

## CALVARY BAPTIST, Massillon

Jan. 31-Feb. 7 was a week of wonderful blessing under the preaching and Gospel magic of Evangelist John L. Francis. Ten souls were saved and 11 Christians came forward to get right with the Lord. Attendance averaged 80, and the last Sunday night the meeting was held in the local school with 141 present. Many who heard the Gospel may yet be reached. The revival will be a big encouragement as the church plans to start construction of the upper sanctuary as soon as weather permits.

## MISSIONARY BANCROFT LIKES OIB

He renews for five years in advance so he won't miss a copy and then says, "There is life and spiritual vigor in the magazine under your editorship, and we praise God for you." Thank you, Brother Bernard! We hope during your furlough you will find time to write us a missionary article! They used to be good, so why not try again?

## FIRST BAPTIST, Medina

Last year over \$13,000 was given to missions—full support to one family in Brazil and to another in India, and partial support to many others. The Emil Halvorsens are retiring from their work in Brazil and now the church is interviewing candidates to take their place. They served in Brazil for 38 years.

## TRINITY BAPTIST, Lorain

A revival campaign is in progress as we write this—Feb. 17-28. Evangelist Ralph M. Davidson of Coffeyville, Kansas is preaching, and Rev. Edward Greenwood of Clendenin, W. Va., and a former member of the church, is leading the singing.

## FIRST BAPTIST, Gallipolis

Four young people were baptized Jan. 31st, and others are preparing for a baptism in February.

The men of the church are organizing into a Men's Fellowship with the thought that such an organization can do much to get all the men back to the church and help make First Baptist one of the best in the GARBC.

## MINFORD CHURCH DEDICATED

Pastor John Lawhead reports that blessings attended the dedication of the Grace Baptist Church Jan. 10th, with 250 in attendance. Truly that is wonderful for a missionary church that is less than two years old. Cedarville College furnished special music, and Pres. James T. Jeremiah brought the message. Following this service, Rev. Donald Woodby of the Hayden Avenue Baptist Church of Cleveland held a week of revival and 3 souls were saved.

The beautiful building was shown in the November issue. It is of pre-cut design, seats 180 in its auditorium and has Sunday school rooms in the rear. Attendance is growing steadily, with new people coming in nearly every Sunday to visit and many of these continue to come.

## CENTRAL BAPTIST, Columbus

"We are having a 'Smash the Record' contest in our Sunday School. Whenever the attendance reaches a certain level, someone from the class having the most visitors is handed a hammer and proceeds to smash a disc record.

"Baptism will be observed Feb. 14th with 7 or 8 candidates. A missionary conference will be held Feb. 17-21. Rev. Claude Weivell of Belgian Congo, Rev. Albert Johnson

of Brazil, and Rev. Cletis Leverett of Alaska—all Baptist Mid-Missions workers—will speak. We are planning a week of pre-Easter meetings. Frank L. Wasser, dean of Baptist Bible Seminary, will be the speaker."—A. C. Hughes, reporter

## CALVARY BAPTIST, TIFFIN

Pastor G. H. Wiseman is rejoicing in the way his people insisted that he stay after he had announced he would close his work the middle of February. A large and happy prayer meeting group heard his change of plans Feb. 4th. God has richly blessed during the nearly four years he has served as pastor and we are glad that he has decided to stay.

## FIRST BAPTIST, McDonald

Mrs. Herbert Ashburn reports that the Ladies' Missionary Fellowship last year made 63 dresses, blouses, shirts, and aprons for missionaries, 7 hospital gowns, 12 receiving blankets, 37 rolls of bandages, 6 large and 3 baby quilts, etc., or a total of 148 pieces. They also give money to visiting missionaries' wives and the pastor's wife. As president of the group she feels justly proud of all the work accomplished by their monthly work days. They have enjoyed having Florence Houck home on furlough, and are praising God for their new pastor, Rev. Edgar J. Beckley—also for 25 young people who have dedicated their lives to do the Lord's will. Over \$20,000 was given last year, of which more than \$6,000 was for missions.

## FOSTORIA BAPTIST

The Fostoria Baptist Church, pastor, Max E. Tucker, held its annual meeting January 27, 1960. This meeting revealed a great blessing of God upon the Church for the year 1959. Reports showed increased attendance in all departments of the Sunday School and Church. The offerings of the Church have shown a tremendous increase to the Glory of God. The total income of the Church for the year through offerings alone, came to \$34,201.09. The Church received 18 into its membership making the total 313.

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## A HARD FIELD BEGINNING TO YIELD A HARVEST

By Albert Johnson, Baptist Mid-Mission worker at Joazeiro do Norte, Ceara, Brazil

We would like to introduce you to the work of Northeast Brazil, especially in the state of Ceara. Unfortunately it hasn't been well-known in the past, but we trust that all who read this will be better acquainted with this important area.

When the first Mid-Missions workers entered the interior around Joazeiro 400 miles inland in the late 1930's, they encountered many problems. Some have passed away with time, while others still remain to this day.

Historically Joazeiro ranks as a prominent city in the religious fanaticism which has woven its way into tradition of the hinterland. Founded by a priest, a famed Padre Cicero, who was supposed to perform certain miracles, its stupendous numerical growth was really remarkable in the light of its brief one-half century of existence. In spite of his passing from the scene some twenty-five years ago, his influence still finds itself indelibly impressed upon the lives of thousands of people. Although the days of stone-throwing and severe persecution are generally a thing of the past, yet the effects of fanatical mentality are everywhere present. Even today three large pilgrimages are held every year when his devout followers come in great truckloads to swell the city's population by about 50%. They travel hundreds of miles to visit the shrines and pay homage to its founder. Hotel accommodations on such a scale are impossible, so when they are filled and friends' homes reach capacity, the people sleep in the trucks or on the sidewalks and prepare their meals in a public plaza. A common sight throughout the year is the person who dons a bright red coat with a black belt and bears a tray, begging money for some particular saint of the Roman Church.

Family ties are very strong. It's customary for the children to consult the mother even after being married, so that any break with past tradition becomes extremely

difficult. The people are friendly, especially to Americans, and are realistic, usually recognizing and giving mental assent to the truth. A firm public stand for Christ is rare due to subtle means of pressure coming from all sides—at home, at school, at work and on the street. The national rate of illiteracy is about 50%, also adding to the problem of communicating truth.

The principal industry is agriculture, although it's in a backward condition. Most planting is done by spade only, with plows and tractors generally absent. The introduction of plows and a tractor by one of our believer farmers was such a spectacular success that it proved instrumental in the entrance of the Gospel into a whole county. Drought plagues the region from time to time, bringing about frequent starvation conditions and mass emigrations to South Brazil. Imagine how discouraging it would be as a pastor to have as much as 25% of his faithful church members move away at one time!

In the relatively short time of missionary activity, the Lord has given us twelve organized churches in the state, with several more congregations and numerous preaching points. There is a statewide association of Regular Baptist churches working in complete harmony with our missionaries to plan and execute the evangelization of Ceara. Presently there are twelve Brazilian and four American couples pastoring churches and in evangelistic work. Usually two joint meetings are held with us and nationals each year to discuss problems and plan future development of the work. This has brought about close fellowship and unity of purpose.

The area around Fortaleza, the capital, affords special opportunities to reach the high school and university students. Their inquiring minds in quest of truth, and their desire to know Americans personally and learn English, present a real challenge which yet

remains to be explored and conquered for Christ. There are already two organized churches here as well as the language school and the school for missionaries' children.

Ceara is one of the two most fanatical states in Brazil and also one of the two with the least number of Protestants. Whereas the national average of Protestants is about three and one-half per cent, yet in this state the average is just over one per cent. The state has 3,000,000 people, being high in density of population. There is only one very large city, the capital, so this means that this heavy population is well-distributed over the country side. One of the most impressive sights one may behold is in making a trip across the state in a small plane. As you climb up and the horizon stretches out before you, everywhere may be seen houses of the people. Every few minutes you pass by a city of from 2,000 upwards, many of which have never once had a real evangelistic service, and for miles around the city lie little clusters of farmhouses. Obviously these people will never hear the Gospel unless individuals respond to the Lord's call to go and preach the Gospel to them. "How shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10:14.

With the coming into being of churches and the opening of new places to the Gospel, there arose a need for a center of training for pastors and evangelists. In Joazeiro do Norte the Lord raised up the Baptist Bible Institute, which has already prepared over fifteen young people for full-time Christian ministry. It's a genuine thrill to see the Lord transform the lives of young people and make them to be useful servants in His harvestfield. Pray with us that many more young Brazilians will give their lives to Him to be



His ministers throughout the length and breadth of this great nation.

From time to time interesting things happen around the school. One day a young teen-age girl named Raimunda went to the hospital for an apparently routine appendectomy. As the doctor began to operate, he soon discovered that something was radically wrong. He called another doctor to give total anaesthesia. It was dangerous, due to Raimunda's weakened condition. A call came through to the school that her situation was critical. Classes were dismissed and a prayer meeting was held. As the doctors labored for several hours, a continuous volume of prayer reached our Father's throne, and He heard and answered. The operation succeeded in removing the appendix and correcting an internal hernia. Instead of Raimunda passing several days in critical condition, she returned home in a few days. Even the doctors and nuns at the hospital acknowledged the miraculous answer to our prayers.

Presently the school is laboring under some difficulty. We need more teachers who are dedicated and qualified. We're in the center of the city, with no room for expanding facilities. The dormitories are filled to capacity and some classes are held on porches. The Lord has provided us a ninety acre tract of land on which to build new buildings. There is room for all the future expansion of the school. Will you pray and give that this new and adequate building may become a reality? The school has an elementary division, a junior-high and courses of three and four years on the seminary level. Pray that we may have the Lord's wisdom and direction in carrying out so great a task as He has committed to us. He will answer, and then the evangelization of Ceara may become a reality.

All parents ought to read *How Movie and TV Violence Affects Children* by Frederic Wertham, M.D., a noted child psychiatrist of our day. He answers the 10 most asked questions of parents on the subject from a wide experience in studying our movie and TV made children. It is found in *The Ladies' Home Journal* for February.

## PRAY FOR OUR MISSIONARIES

Bethlehem Baptist, Cleveland: Mary Fix, New Jersey; Rev. and Mrs. Leonard Beznar, Brazil; Rev. and Mrs. Ronald Menzar, Brazil; Rev. Paul Tidball, Cleveland; Rev. G. V. Smelser, Cleveland; Charles Zimmerman, Japan.

Brookside Baptist, Cleveland: Rev. Dana Hacker, California; Mrs. Irwin Stanton, Tennessee; Mrs. Romaine Strickland, Africa; Rev. Denzil Osborne, Cleveland.

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Bethlehem Baptist Church, Cleveland .....	\$ 5.00
First Baptist Church, Findlay .....	7.00
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Brookside Baptist Church, Cleveland .....	5.00
Blessed Hope Baptist Church, Springfield .....	10.00
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Evansville Baptist Church .....	10.00
Cedar Hill Baptist Church, Cleveland .....	10.00
Calvary Baptist Church, Bellefontaine .....	15.00
Bible Baptist Church, North Madison .....	9.00
Temple Baptist Church, Portsmouth .....	75.00
Berea Baptist Church .....	10.00

### GIFTS TO HOME

Calvary Baptist Church, Cleveland .....	\$ 60.00
Wheelersburg Baptist Church .....	188.25
Ambrose Baptist Church, Fayette .....	24.50
First Baptist Church, McDonald .....	50.00
Berea Baptist Church .....	238.75
Calvary Baptist Church, Bellefontaine .....	17.00
Memorial Baptist Missionary Circle, Columbus .....	26.50
Previously reported .....	\$5,698.01
Total received until Jan. 31 for Home .....	\$6,303.01

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## INCIDENTS IN ITALY

By William R. Fusco, Baptist Mid-Missions,  
Via F. Christi, 11—Villetta, Salerno, Italy

(We rejoice to hear again from our busy missionary representative in Italy. Last December he and some native helpers were arrested for holding a street meeting and the natives were held in jail for some time. This article tells of the persecution his converts have to bear. He is staying an extra year for fear he will not be allowed to return and even now the government is questioning the advisability of renewing his visa. So prayer is indeed his greatest need at this time.)

There have been times when we have asked ourselves, "Why is it that after several years of labor in Salerno the group of believers is still small and not yet organized into a local church?" Then to have our answer, we have but to think of the case histories of those who have left us. Let's look now at the history of three.

Salvatore is twenty-three years old and has been unemployed since graduating from High School. He is totally dependent upon his parents for his food, clothing and lodging. After several long talks in my study and several meetings in the church, Salvatore accepted the Lord and immediately began to grow. He testified to his friends and fiance bringing them out to the services. He testified to his parents urging them to give up their household idols. Several days a week he came to study the Bible and theology in my home. He even talked about becoming a pastor some day.

Salvatore's father is a practicing Catholic; and so, the parish priest called in their home and strongly threatened them with excommunication and all its consequences if they didn't stop their boy from attending our church. The frightened father then told his unemployed son to either leave our church or get out of the house. Salvatore has only come to church three times since then.

John is a red-head and has also been unemployed since graduation. He came to our house with some pretty definite atheistic ideas. Several weeks later he professed to accept Christ and attended church faithfully. He told me that two of his favorite songs were, "Since Jesus Came Into My Heart" and "Safe Am I." Then the Catholic authorities started hounding his parents too. They sent various influential friends and relatives to convey only partially veiled threats. The Administrator of the building in which they live came to them and said, "The Catholic authorities

have informed me that your son is attending that Protestant Church." And then, he proceeded to threaten them. John has been out to church only four times since then.

Salvatore is about eighteen years old and accepted the Lord in one of the Sunday morning services. He began to make fine progress, and attended faithfully. He was threatened personally several times but paid no attention. He was one of the most faithful helpers we had during our evangelistic meetings. Seeing that they were getting nowhere by threatening him personally, the priests switched their pressure to his family. His policeman brother was given the worst duty possible. His relatives were threatened and they all turned on this poor young man.

They even stole his Bible from him. Salvatore has not been back to church since.

These are only three. Literally scores of interested souls have been frightened off by the same methods. They are hit by persecution after having attended only one service and before we have had a chance to ground them in the Word. Is it any wonder that our work is still small? But thank God for the others who have only become stronger as they too have faced the thrusts of the enemy. There is a group that continues to attend faithfully, and who have demonstrated their love for the Truth. Pray that in our remaining four months in Italy we shall see a mighty moving of the Spirit in the development of an organized assembly of believers.

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# MISSIONARY BRIEFS

**BAPTIST BIBLE SEMINARY** at Johnson City, N.Y., experienced a real blessing in a Spiritual Life Conference conducted by Chaplain Harold Hayes of Eglin Air Force Base, Florida. Many of the students were led into a fuller consecration.

Ohio and eastern states will get a chance to hear the A Cappella Choir April 8 to 26. They are under the direction of Prof. Arthur B. Scott. Another opportunity will come this summer, when the Seminary's Male Quartet will be busy in the mid-west. Churches wishing to hear this fine quartet should write to Charles P. Benedict, Baptist Bible Seminary, Johnson City, N.Y.

Summer school sessions will be held June 7-18 and June 20-July 1, with a large variety of accredited courses.

**THE BURTONS**, under Baptist Mid-Missions at Farmington, W. Va., report a good revival in the church Calvin serves as pastor, with ten conversions, and continued good response at the schools. Mrs. Burton (Betty) has been sick a good deal—9 days in bed and 3 more in the hospital.

**WESTERN BAPTIST BIBLE COLLEGE** rejoices in gifts from the churches sufficient to pay off the bank loan and the most urgent bills. However, salaries are still \$6,000 behind, and giving and praying is still needed.

**POCKET TESTAMENT LEAGUE** workers, in their Gospels of John campaign in Africa have already distributed over 4,000,000. Lately there has been a surprising friendliness among the Moslem leaders in Nigeria. They are allowing them to speak in schools and even attending with their own families. Whether here, as in Egypt, the Moslems fear Communism and feel the need of help from the Christians, is hard to tell. The PTL workers are not asking for explanations but gratefully taking advantage of the change in climate.

**MRS. ALTA JACOBSON ARRIVES**. No more six months of sailing to reach Africa! Mrs. Jacobson left New York at four one Saturday and heard Missionary Dan Feryance preach in Paris the next day! It was a good message in French and a blessing to her. Again, when she flew to

Bangui Central African Republic (formerly FEA), it was a matter of a day and she was there Dec. 30th. The worst part of the journey was by bus to Bambari—seven hours of waiting to start, a packed load of Africans, then 18 hours of physical discomforts and all the horror of the natives committing adultery and sodomy right on the bus. She tried to witness to some of the prostitutes but wondered whether it did any good; but she did feel that it was God's will that she should have that revelation of the awful sin of the African without Christ. Fortunately she could fly from Bambari to her station at Bangassou, where she received a wonderful welcome from the Christians. Mother-like she wants us to pray for Muriel at Mid-Meadows, Dewittville, N.Y., for Eric at Houghton Academy, and for Arthur at Mars Hill College in North Carolina.

**GENEVA FOX** says her greatest need, as with all missionaries, is prayer, as she labors under Baptist Mid-Missions among the colored people in Cleveland. Pray that she might have enough health to glorify God, grace to overcome obstacles, direction in her activities, that her work might be done in the Spirit, and that self-denial may be an example among the believers.

**INDEPENDENCE IN AFRICA?** Floyd Kester, under Baptist Mid-Missions in the Congo, reports one official was waylaid by natives and searched for the "independence" he was supposed to bring back with him! They had no idea what it meant, except that agitators had told them it was something wonderful. He has to spend much time with the native pastors, patiently explaining that they cannot have independence until they get a constitution and hold elections. Fortunately he is a Baptist and can remind them what self-government is like in their churches, and tell them political self-government ought to be like that.

**GEORGE BAILEYS**, FBHM missionaries at Stanaford, W. Va., and also serving as principal of the Mt. Tabor Christian High School. He reports that the school is in desperate need of help. Recently they had a Fundamental Youth Rally there with about 100

in attendance and they hope many of them will want to enroll next fall as students.

The work at Stanaford is going well—so well they needed more pews. A nearby church heard of it and loaned them their old church pews. Attendance is averaging about 60. Four have recently requested membership.

**WALTER SPIETHS** are still rejoicing over the visit of Rev. David Canine, Mrs. Canine, Sam Canine and Miss Joy Pummell. There were 96 professions of faith under his preaching. However, their son Ronald, aged 11, needs our prayers. He was sick for nine weeks with rheumatic fever and will need many months of rest.

## HEBREW-PORTUGUESE BI-LINGUAL GOSPELS OF MATTHEW URGENTLY NEEDED

Jews everywhere revere Hebrew, "the holy language". Bi-Lingual New Testaments, printed in their own language and in Hebrew in parallel columns, are not only a welcome but a sought-after possession. Our Board is cooperating with **The Society for Distributing the Holy Scriptures to the Jews**, of London, to expand the distribution of these Testaments.

Many thousands of Hebrew-English, Hebrew-Spanish, Hebrew-French and Hebrew-Dutch Testaments have been distributed. Nine-tenths of the Jews in the world speak one of these languages. There remains one more major language group of Jews to be reached.

It is estimated that there are over half a million Portuguese speaking Jews—the great majority of them in Brazil. The door is wide open for reaching them. An initial edition of 100,000 Hebrew-Portuguese Gospels of Matthew will cost approximately \$25,000. Experience with distributing the other Bi-Lingual Testaments gives evidence that the Lord is mightily using them in the salvation of Jews. An immediate start should be made. Will you help?

Bi-Lingual Testaments are being made available for distribution to all worthy Jewish missions in the world. They have already gone into 70 different countries. This is one of the many missionary interests and activities of our Board. Write today for your free copy of our magazine, **THE EVER-LASTING NATION**, for the story of our world-wide ministry on four continents.

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## BIG WINDS IN JAPAN

By Rev. Vernon Chandler, ABWE Missionary, C.P.O. Box 1226, Kobe, Japan

Typhoons, typhoons with an occasional earthquake and a little volcano smoke! We started our second term of service in Japan by arriving during the annual typhoon season. The center of Typhoon Vera missed us and hit the Nagoya City area, killing over 5,000 and flooding 400,000 homes. Dikes built over a period of centuries gave way to the huge waves. Ocean liners were lifted up on dry land. Where will it strike next year?

Spiritual typhoons can be just as destructive as the physical kind. CUSTOM is a strong wind in Japan. One of the words for "custom" is made up of two Chinese characters for "wind" and "learn." It could be translated "learning the wind." The custom in our neighborhood in this well-to-do section of Kobe is the worship of stone idols. Each day the shrines are fed, clothed and provided with incense. Our landlord is a banker. It seems almost impossible to believe that educated and cultured people could continue such a worship. The answer is found in CUSTOM. Ancestors for the past 2,000 years have done it, so they must do it too. During the war this religion had the Emperor as its center, and you well know the consequences of this bag of wind!

### WIND OF NEO-ORTHODOXY

While on furlough last year I read an article by Dr. Paul Tillich, Professor of Theology at Harvard. In this article he stated that the greatest hindrance to Christianity is the type you and I belong to. He is a leftist in philosophy, which has taken Japan by storm.

In August of this year, after our return from America, I visited the only pastor in the northern part of our state of Kagoshima. He is a Japanese of one of the oldest Protestant denominations in Japan. The majority of his books were of the school of thought in which Tillich is found. I doubt

if many of you are even acquainted with Neo-Orthodoxy, but the preponderance of new translations of Christian books in Japan is from this school. Dr. Roger Nicole, an Evangelical leader who came to Japan for the Centennial celebration of the introduction of Christianity, said to a large audience of pastors and laymen in Osaka City, "Dr. Tillich hardly believes in God and in a personal interview told me that he found the doctrine of the Atonement quite repulsive. 'Little wonder few of the pastors hold to the trustworthiness of the Bible! Nearly all, if not all, of Emil Brunner's works are in Japanese. It is the custom of Japan to take the best of every nation. Is not Barth, Brunner, Tillich and Bultmann the best of Christian theology today? The big wind of Neo-Orthodoxy is a spiritual typhoon in this land where education is one of the ruling gods. The walls of historic Christianity have never been very thick in Japan, and we Americans must take the blame for this, along with German and English missionaries.

There are other "winds."

THE WIND OF DISCONTENT is not the least of them. Mr. Tokushigi was my helper in Hayato town of Kagoshima State before our furlough. Six months ago he got a job with a foreign trading company in Kobe City. He took a special business course for a year to prepare for this type of work. He gets a little over \$20 a month. In six months this left him \$4 in the hole. He works six full days a week. He is unable to buy any clothes after paying for the necessities of life. Food and lodging are about as expensive here as in America—higher if you try to live in American fashion. His case is average for a high school graduate. He is now 22 years old and can't begin to think of marriage. If you don't think this would brew a first class typhoon in America, just visual-

ize the owner of Mr. Tokushigi's company, with his big house and super-abundance. Little wonder the teachings of dialectical materialism finds ready ears in this condition.

Recently, Mr. Idehara, a medical student at the largest university on Kyushu, and the last one I baptized in the northern part of our state, visited us. He told me that there is very little interest among the students in religion. The theory of Communism is very popular among the students. It is well known that several of the teachers are fond of this "wind" which now controls one-half of the world. Spiritual typhoons spawn in such conditions. J. Edgar Hoover, in his new book on Communism, quotes a Chinese leader who said that 800,000 Chinese were killed in the early fifties in China. In the light of this, the 5,000 who died in Nagoya, or the 1,500 who died in the wind and rain storm in Mexico recently, seem very small.

There are three missionary families in Kagoshima State now. Next year we expect to have five, plus one new couple in language school. We would not leave out the two single ladies.

We are now living in Kobe City in the center of Japan's 2,000 miles of island chains. Kobe is the third largest seaport and has a foreign population of 30,000 from nearly every land on the face of the earth. As soon as the school year is over, we will go 600 miles south to our former work. We are all going to school. The children are attending the Canadian Academy, and Marian and I are going to a Japanese language school every morning.

We have never feared the annual fall typhoons, for we can avoid them by living higher up on the mountains, away from the sea. The answer to those other storms must be the same. It is His work, and we must continue to trust in Him who is our "mountain of trust."





STUDIES IN FIRST PETER

By Rev. Roland G. Allen, Newark, Ohio

VI

INCENTIVES TO FAITHFULNESS

Now that we have introduced I Peter and caught a bird's eye view of the development of its theme, we shall take up a more detailed analysis. The first point of our basic outline was "Incentives to faithfulness." Under this we saw first of all the "Blessedness of its goal." Let us analyze this in the following way:

- 1. Its nature 1:3-5
  - a. A living hope
  - b. An incorruptible inheritance
  - c. A certain destination
- 2. Its value 1:6-12
  - a. A more than just recompence for present suffering
  - b. A treasure searched out by prophets and angels
- 3. Its effect on attitude and life 1:13-16
  - a. Obedience
  - b. Holiness—separation

What is the blessed goal of our faithfulness to Christ? First of all, it is described as a lively or living hope. When we were begotten the first time of our earthly parents, we received physical life. Yet we were dead in trespasses and sins. (Eph. 2:1) We had no hope, being without God in this world. (Eph. 2:12) But now God has begotten us again or anew to a lively, living, life giving hope. We are alive now eternally, living in the blessed hope of the return of Jesus Christ to take us unto Himself!

This goal is also described as an incorruptible inheritance. How often do we become envious of the one who is heir to huge earthly possessions? We would delight to think of being able to look forward to such a bounteous provision. Christ said, "Lay not up for yourselves treasures upon earth." (Matt. 6:19) These shall pass away, and then what provision will you have? "But lay up for yourselves treasures in heaven." (Matt. 6:20). These shall be for you an everlasting provision. How much richer, fuller, and more

bountiful are we making our "incorruptible inheritance" by our faithfulness to the Lord Jesus?

Not only is our goal a living expectation, anticipation, or hope, not only is it an incorruptible inheritance, but it is also a certain destination. It is reserved in heaven for you. We take out a seat reservation on a passenger train. That particular seat is held specially for us. Even so our incorruptible inheritance is reserved for us.

Not only is it reserved for us, but we are kept for it by the power of God. Jesus said, "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand" (John 10:27, 28). The safety of the sheep never depends on the sheep. If it did, they would all wander astray and be devoured by a beast of prey or die of thirst, hunger, or exposure. The shepherd is always responsible to protect them, to lead them beside the still waters, and make them lie down in green pastures. Does it not encourage you to live for Christ knowing that His almighty power is keeping you in a living hope for an incorruptible inheritance which is reserved for you?

How great is the value of this goal? Peter says that the proving of our faith is much more precious or valuable than of gold which perishes even though it is tried in the fire and refined into the purest, most precious gold. Why? "That it might be found unto praise and honor and glory at the appearance of Jesus Christ." What makes the testing or proving of our faith so precious? What gives it such a high stamp of value? The blessing we receive at the appearing of Jesus Christ. This will far more than repay us for our present suffering for Christ.

This blessed goal which is ours at the end of a faithful life for Christ was considered so rich and valuable a treasure by the prophets

and angels that they have put their whole heart and soul into an all-out search into the wealth of our salvation and the marvelous grace which has been shown to us. Yes, even the angels of God must stoop in wonder to behold a marvel which they themselves cannot experience, but which is being bestowed upon us!

How is this to affect our attitude and life? Peter says that this being so, we are to take up the loose garments (of worldly thought and living) that would bind our feet and render our warfare for Christ ineffective. We are to gird them about the loins of our minds (with truth), be serious-minded, and look forward with expectation to the very end for this marvelous grace which shall fully materialize when Jesus comes. We are therefore to be obedient children, not pouring ourselves into the mould of our former temporal, sensual desires, as when we were ignorant of these eternal truths.

This being so, we should be holy or separated from the things of this world to the things of another world—separated from the idolatry of coveting temporal things to the true spiritual worship of God.

We shall take up the next incentive to faithfulness in our next study on "the incorruptibility of its origin."

"The average five-year-old spends 25 hours a week watching TV, and less than one hour per week in Sunday School. Does this seem right?"

James V. Bennett, U.S. Bureau of Prisons, says that the "modus operandi" (the way they go at it) of an increasing number of juvenile criminals closely parallels TV shows they have seen.



## WHO ARE THE REGULAR BAPTISTS?

(Continued from page 2)

not co-operate if the speaker is modernistic or if one of the co-operating pastors is. Isn't that Scripturally right? Why should they support a speaker who ridicules their fundamentalism or preaches salvation by works instead of grace? Or why should they leave a convention that tolerated modernism and then co-operate with other denominations that are much more modernistic?

It may seem strange for lovers of the Cross to refuse to join in a Good Friday service, or for an evangelistic church to stay out of a union revival; but we can only join such efforts if we feel sure on the local level that there will be no co-operation with unbelief.

Most of our people do not believe that Christ died on Friday, for then he would have been only one day and two nights "in the heart of the earth" (Matt. 12:40). They can overlook that point and often do; but in most Good Friday services at least one speaker says that Christ was mistaken when he cried out, "My God, my God, why hast thou forsaken me?" Why should they support such a denial of the blood atonement?

The same problem arises in evangelistic and youth services. Even if the main speaker is sound or even a Baptist, some of the supporting churches and ministers are often rankly modernistic. Those ministers will be honored with parts on the program. This is contrary to II John 7-11.

When it comes to a World Day of Prayer or other meetings sponsored by the National or World councils or their auxiliaries, there is bound to be involvement in unbelief, for these organizations are largely led by modernists. We do not accuse all of them of unbelief, but most of the leaders have been notorious for it. Think of McConnell, Fosdick, Buttrick and Oxnam! Others from Europe are Communists in doctrine whether they belong to the party or not—some are secret agents: Janos, Peter, Veto, Hromadka! Others love to praise the social ideals of Communism, such as E. Stanley Jones and Edwin T. Dahlberg.

Perhaps the most dangerous thing about the National and World councils is their promotion of the Ecumenical Movement, which aims to unite all denominations into a World Church, including the Roman Catholic. They already have the Greek Catholics in their unProtestant organization and have let them hold a service in what was then the Federal Council quadrennial meetings and worship the Virgin Mary!

If they put on a world campaign of Bible teaching to unite all on Bible grounds, we could join with them; but their theory is that union must come by mutual compro-

mise. Already they have managed to get denominational leaders in the art of worship and most of the architects sold on the craze to remodel all our churches and put in altars, candles and liturgies. Why? Exbishop Ivan Holt gave the secret away recently when he said that Methodists and Episcopalians should unite because they have the same creed and the same liturgy. That could not have been said even 20 years ago. Quietly Methodism (and Presbyterianism) has been changed by the devotees of the Order of St. Luke, so that every Methodist will in fact become an Episcopalian.

But wait—each year the Anglo-Catholic party is gaining more control of the Protestant Episcopal Church. Candles burn night and day and in some churches even bread is reserved. The rectors now are priests and are called fathers. Soon the word "Protestant" will be removed in the interests of union with Rome. When that final union comes, who will have made all the compromises or robbed their children of the gospel truths their forefathers loved?

Baptists who believe the Bible do not intend to go willingly to their own slaughter, or to encourage the trend even on the local level. The age of civil and religious liberty promised world-wide Christianity and freedom as it grew from 1776 until 1916; but a new age was born in October of 1917 that has now grown large enough to spread its shadow of totalitarianism and atheism over half of the world. The strange thing is that this revolution against all religion has brought about a great revival of Romanism in the free half of the world as the hope of freedom, when it is itself a religion of absolute dictatorship. Yet the strangest thing of all is that churches that have been free now want to go back under the yoke of a World Church, which is bound to be episcopal and ritualistic, and which very likely will be Papal as well.

Regular Baptists do co-operate with other fundamental denominations that belong to the American and International councils—organizations that are doing all they can to fight modernism, Communism, Romanism and the Ecumenical Movement. We do not claim to be perfect, but only try to preach a perfect Saviour and call all who hear us to faith and devotion to Him. If you are saved and believe the Bible and want to use your life in defense of the Faith, we invite you to attend and join a Regular Baptist Church. As the shadows of apostasy lengthen, we are sure it won't be long until our Lord shall return according to promise. We want to be in fellowship with believers and not with unbelievers when that day comes.

### THE BOUNDS OF FELLOWSHIP

(Continued from page 9)

This accounts for the position taken by many who do not "rightly divide the word of truth." Not only does Paul command us to "withdraw," but also declares, "have no company" (v. 14). To conclude that Paul refers only to the immediate circumstances that prompted his exhortation would give occasion to refute current application of all Scriptures—both Old and New Testaments—on the basis that they were intended only for those to whom the message was initially directed. Surely, disorderly brethren (especially elders) need to be rebuked before all, that others may fear. (I Tim. 5:20). This does not condone vituperative conduct but makes it a Scriptural principle to "speak the truth in love." Failure on the part of the brethren to "adorn the doctrine" must be fol-

lowed by conscientious separation by their "fellows."

#### Conclusion:

Is it not significant that seven such "bounds" or circumscriptions of fellowship appear to cover the whole gamut of Christian association? In these last days, our co-operation is narrowing. Our love for the brethren has not diminished; but obedience to the voice of the Spirit through the Word must be paramount as we "earnestly contend for the Faith."

Justice Curtis Bok, Pennsylvania Supreme Court, lists five of the primary causes of juvenile delinquency and crime. Yet, though he mentions only five among dozens, crime and violence shows on TV and movie screens is listed as one of those five primary causes.

Looking ahead is a good way to keep from falling behind.

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